

as men heat the *Gharma with Sciman-*
liymns ; ¹ (sing)
 the acceptable *Brihat^Sdman** to him who
 is to be
 honoured by song.

StfjLTA X. (XC.)

The deity aucl *R'shis* are the same; the metre is
Frciydtha.

1. ²May IXDHA, who is to be invoked in
 all Vargaxm.
 battles, regard our hymns and our libations, —
 he,
 the slayer of VBITKA, who crushes the
 mightiest
 (foes),³ who is worthy of his praise.

2. ⁴Thou art the chief giver of wealth,
 thou
 art truthful and makest thy worshippers rulers ;
 we
 solicit (blessings) worthy of thee, lord of vast
 riches,
 mighty son of strength.⁵

¹ For the ceremony of heating the llahavira or Gharma
 pot,
 used in the Pravargya ceremony, see Prof. Haug's Ait;
 Brahm.
 vol. ii. p. 42. The Saman hymns repeated during the
 heating
 are given in Ait. Brahm. i. 21.

² Sama Veda, I. 3. 2. 3. 7 ; II. 7. 1. 2. 1, but with Indra
 and
 its adjectives in the accusative for the nominative, and
Ih&sjiata

for *Ihushatu*, i.e. "(priests) honour Indra, etc."

³ *Pararnajyah* also occurs in viii. 1. 30. Sayana's first
 ex-
 planation is inadmissible, "he whose bowstring (*jy<ij* is
 most
 excellent *fparamdj*" (cf. Wilson's transl. vol. iv. p. 217);
 but
 he adds another, taken in the text, rightly connecting it
 with the
 root *jyd*, to which he gives the sense of *lihnsd** (Benfey
 in his
 Diet, connects this root in the sense of overpowering ³
 with

\$ia, /8ia&>.) The St. Petersburg Diet, explains it " die
hochste
Obergewalt habend."

Sama Yeda, II. 7. 1. 2. 2.

Sayaaa obscurely explains this phrase, "son of
strength,